

Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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TEMPERANCE.

From the Education Reporter.

TEMPERANCE AND PUBLIC PROSPERITY.

We have been much gratified by the perusal of a pamphlet just circulated in this city by the Massachusetts Society for the Suppression of Intemperance. Its disclosures of moral evils existing and abounding in the midst of us are painful; but it holds out some prospects of a remedy. At the annual meeting of that Society in Election week, was an important discussion, which issued in the appointment of a special committee of thirteen, "to consider and report on the most expedient measures for raising the necessary funds for employing an agent of this Society for carrying its designs into effect." This committee presented the report now before us to the Society at an adjourned meeting on the 3d inst; which was adopted, and ordered to be published and distributed.

The report gives a brief history of the Society and its operations, and congratulates its friends on the opening of a new era to the social and reasonable world. "It has come home to the common sense of the community, that ardent spirits are not necessary to the pleasures of life; that the use of them is the prolific parent of waste, of bodily infirmity, of intellectual debasement, of moral depravity." This sentiment is general in the Commonwealth. "But there is a class in large cities and populous towns, who are not touched by what is now common sense and plain reason. It is for these that the diligent efforts of this Society are demanded." But they will deny the right of others to busy themselves in the work of reformation, however kindly intended. The appeal is made therefore on the ground of the social compact instituted by the Supreme Intelligence; which renders each one answerable for that sin and wretchedness of another, which he could have prevented, but did not. "Is there," therefore, "any christian or humane duty so imperative, as that of teaching the unfortunate ignorant what are the inevitable consequences of the habitual use of ardent spirits?"

The committee do not say, that the victims of habit can be reclaimed; though even of these there is hope. But their thoughts are turned rather to prevention. They would inculcate abstinence on those who are in danger, assailed by evil example and hourly temptation.

The means are 1. Example;—2. That each person who employs others should regard it as an imperative and christian duty to enlighten them as to the evil consequences of the habitual use of spirits;—3. To appeal to the good sense and humanity of our fellow citizens who sell ardent spirits, and especially to those of them who set apart a place in their shops for the sole purpose of drinking; and 4th. To disseminate truth among the friendless and the ignorant, and to console and comfort them from the ruin that may come. "This can be done only by personal agency; by skilful and reasonable persuasion. This requires agents and money. The former may be found; can the latter be?"

We copy the remainder of the report in full.

In this great city there are abundant means, if the necessity of using them were known, and the willingness to use them were felt.—What a small per centage of what is annually expended for no useful purpose would fully supply all that is wanted for this important charity! It is said by some, that they want all their means for necessary purposes, and that these are innocent, pleasant, just and dutiful. Is there any expenditure which one has a right to make, and which he can make with more advantage to himself than for purposes which raise him in his own esteem, and which he can look back upon with heart-felt pleasure? Did any one ever feel the want of that which he gave in commendable charity? There is a day coming to every son of man, in which he must take leave forever of all that he has gathered. Then, the nothingness of earthly treasure will press upon him; the uses which he has made of it will press still harder. What is it to him, then, whether his heirs shall have more or less? Will it be something to him, then, that he need not shrink from the account of his stewardship, if he believes that it will be called for? But if there be minds which are not awake to such considerations, there are few who do not ask themselves the question, "What will be said and thought of me and mine, when I am gathered to the dust? Is it not true, that giving to promote the great duties which bind us together in social life, is among the most grateful pleasures of life? Is not this a pleasure which is as pure, and as unmixed with the dross of the world, as any which can be known, in our passage through it? Is there any one for which a man can like himself better, when he comes to look back on it, and on all things? It is not

only generous gifts from a few, that this object demands, but little gifts from many. It is certainly true, that there is no community, of equal population and wealth, in the Christian world, in which so much is given, as in Boston, for honorable and charitable purposes.—There is no community in which the duty of charity is more sincerely felt, and acted upon, as a principle than in this. But it is believed, that the beneficial effects of charity, on the present subject, has not been brought to notice as it is to be hoped it will be. It cannot be doubted that there may be added to the honorable fame of this city the reputation of being *foremost* in this cause of humanity.

If we appeal in vain to our own sex, let us address ourselves to that which is never insensible to the calls of kindness, duty and benevolence. Be it forever remembered in honor of this sex, that this is their recorded eulogy by a far-travelled American; "I never addressed myself in the language of decency and friendship to a woman whether civilized or savage, without receiving a decent and friendly answer. *With man it has often been otherwise.*" In wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, rude and churlish Finland, unpincipled Russia, and the wide-spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, *WOMAN* has ever been friendly to me, and uniformly so; and, to add to this virtue, (so worthy of the name of benevolence,) these actions have been performed in so free and so kind a manner, that if I was dry, I drank the sweet draught, and if hungry, ate the coarse morsel, with a double relish."

You who are wives and mothers, you who dwell with lordly man, and make him find his highest happiness in securing your respect and affection; and you (if there be any) who know what it is to want that indescribable support in the cares and anxieties of domestic life, which springs from the tender sympathies of an affectionate husband,—permit us to ask you to look in upon a family where the male head of it breaks into it in a state of intoxication. See how the mother and the wife strives to hide from the inquiring eye of childhood the causes of this distressing degradation. Let us go one step farther in the scale of depravity, and see this exhausted female sinking at last, under her accumulated calamities and griefs, and seeking, as her only refuge, the like intoxicating draught. Yet there is one step. These children are taken from their now worthless parents, and necessarily exiled among strangers, in the unnatural state of orphans, while their parents live!

Daughters of humanity and kindness!—Founders of all tender and delicate refinement of the other sex! You have been raised from the odious degradation which pagan and Mahometan religion assigns to you, to that which Christianity meant for you. You who are, by this Divine law, wives and mothers, we call on you to compassionate those who might be what you are, if they were freed from that destroyer of human welfare, *ardent spirit*. Would not some of the sacrifices which you make to fashion and to custom be better spent in extirpating misery, and in improving the society which you

adorn? Can not you do something to crush the seeds of this misery in the moment in which they are sinking into the fertile ground? When you feel that sentiment for your beautiful and innocent offspring, which has been given to you as the reward of your fidelity and care, and denied the other sex, are you sensible how many there are who might feel what you so dearly cherish, if you would raise your voices in this cause of benevolence and improvement?

You can not know that the city in which you rule and reign in the departments of rational happiness, is that part of the State in which the least advance has been made in shedding light, and in aiding the wretched to escape from their chains.

The number of houses in Boston licensed to sell ardent spirits is about 700. On a low estimate, it may be stated, that not less than ten male persons visit each of those places in a day. This being the fact, the whole number of men visiting licensed drinking houses, *every day*, in this city, will amount to about 7000! What an enormous mass of corruption must be generated in these places!—But this view does not comprise the whole of the evil. There are a great number of unlicensed houses. There is a vast deal of private drinking among men, women and children. How much poverty, cruelty, savage violence, disease, and how many deaths, arise from this prolific monster! How many wives are overpowered with brutality, how many widows and orphans created by untimely death! how many of our public and private charities are required by the consequences of this fruitful mischief! And a large part of these evils arise from a *positive ignorance*, which might be dissipated by the labors of the benevolent.

It is not for this day, and to-morrow, that you are invited to engage, but, by gradual and persevering effort, to stamp your own image on the age in which you live, and help to raise man to the dignity which his Creator meant for him. If we fail in our appeal to you, certainly this cause is hopeless.

The committee respectfully submit to the consideration of this Society the following Resolves:—

1. *Resolved*, in the opinion of the Massachusetts Society for the Suppression of Intemperance, that, if the sum of \$2500 were annually expended in supporting judicious and intelligent agents, commissioned to visit the abodes of the friendless who are liable to the temptations of intemperance, and the abodes of many who have already fallen into such habits, the most gratifying results in the cause of humanity may be expected therefrom.

2. *Resolved*, that the citizens of Boston be, and they are hereby respectfully invited to meet at the Court House, Court House Square, on the twentieth day of June next, at 4 o'clock, P. M., to take into consideration whether any and what means should be taken to raise funds for the purposes in the first foregoing resolve set forth.

3. *Resolved*, that the said citizens be, and they are hereby, requested to consider, whether any and what means should be adopted to

diminish the number of places in Boston in which ardent spirits are retailed.

4. *Resolved*, that the said citizens be, and they are hereby, requested to consider, whether any and what alterations should be sought for, either in the existing laws, or in the city charter, with a view to suppress the causes of intemperance.

JOHN C. WARREN,
WILLIAM SULLIVAN, AMOS LAWRENCE,
WILLIAM SIMMONS, JOHN G. PALFRAY,
HOSEA HILDRETH, GEO. C. SHATTUCK,
STEPHEN FAIRBANKS, MOSES GRATT,
HARRISON GRAY, BENJAMIN SEAVER,
JOSHUA B. FLINT, JOHN P. SPOONER.

Boston, June 3, 1831.

MISSIONARY.

CEYLON MISSION.

REVIVAL OF RELIGION.

Extract of a letter from the Rev. Miron Winslow, Missionary at Ceylon, to a young gentleman in this city, by whose kindness we are permitted to publish it.

OODOOVILLE, Jaffna, Nov. 16, 1830.

At the present time we have special encouragement. We may say, I think with joy and gratitude, that the Lord is beginning to pour out his Spirit upon all our Stations, and that we hope it will be in copious effusions. For some months past, we have as a mission, felt much our need of a freshunction from the Holy One, and made a revival of religion an object of special prayer. One fast day was appointed about three months since, and another two weeks ago. Our monthly prayer meeting in October was very solemn and animating, and our quarterly communion season, the same month, a time of weeping between the porch and the altar." The same day and evening encouraging appearances were manifested among some of the native members of the church, and among the lads in the Sem. at Batticotta. These increased, and in the course of three or four days nearly all the lads in the Seminary appeared to be awakened, and many of the children in the Preparatory school, and in the female school. On Thursday, October 28. was the quarterly meeting with all the school teachers of the mission. It was held at Bat. and was peculiarly solemn and impressive. From that time the work has appeared to be spreading and increasing at all our stations, and to some extent, we hope, in the villages around, as some adults and several children, seem anxiously inquiring "What shall we do to be saved?" At an evening meeting of church members and inquirers, at Manepy and Oodooville, held here last week, a considerable number attended, and more humble confessions or earnest prayers, I never heard from the natives, and seldom from any others. Many prayers were made with "strong crying and tears," tho' there was not the least effort to excite any feeling but rather the contrary. Some who had been long halting between two opinions, and some who had never felt before, expressed themselves as resolved to follow Christ. A similar meeting has been held this week, at Manepy, and many were present. Thirty or more, not members of the church, professed a determination to become followers of the Lord Jesus. They were most of them school masters of these two stations. Eight or ten, however, were lads from a day school here, in which English is taught, and in which there is now a pleasing attention which will, I hope, result in a blessing to some. It is not time to speak of converts, though we have hope of several, especially among the older lads in the Semina-

ry, and the school teachers. Some of the children in the Prep. School and in the Female School, tho' young appear also well. The Lord be praised. May not his hand be stayed, but may He indeed "open the windows of heaven and pour us out a blessing until there be no room to receive it."

In a joint letter from the Missionaries, dated Dec. 1, the same good news is confirmed; as will be seen by the following extracts, which we make, with some prefatory remarks, from the Miss. Herald.

The mission of the board in Ceylon, which was begun in the year 1816, has been making a very constant, and with the exception of two or three periods of special divine favor, very uniform progress. Previous to the year 1824, thirty-four natives were hopefully renewed by the Holy Spirit, and received into the mission church. During the first three months of that year, the mission was visited with very special divine influences, and sixty or seventy, it is believed, were savingly converted to Christianity; forty-one of whom shortly after were added to the mission church. Near the close of the same year, another time of refreshing was experienced, and eight or ten more were added to the professed followers of Christ. The number of church members has been increased from time to time by the addition of others, till by the last statement received, the church contained 114 members. A number had died in the faith. The beginning of the first of these revivals was traced to a day of fasting kept by the missionaries; that of the second to a communion season of the church; that, of which some interesting statements are given here, seems to have been a missionary prayer meeting.

It is a most pleasing duty which we have to perform at this time, to communicate to you, from this distant land, the joyful tidings that God is reviving his work, in a greater or less degree, at all our stations, and granting us a season of refreshing from his presence. It is now about six weeks since we first witnessed manifest tokens of a special divine influence upon the minds of a few in our assemblies.—Perhaps we may even go back as far as October, at Batticotta, for the first appearances of an approaching revival. An unusual degree of feeling was manifested on the occasion, and more than ordinary fervency in prayer for a revival of the work of the Lord among us.

These favorable appearances were, however, by no means confined to Batticotta. Very evident tokens of the divine presence were seen at all our stations, especially in the charity boarding schools at Tillipally and Oodooville. Many very precious meetings have been held at all our stations, when it was manifest that the Lord was present. On the fourth of November we observed a day of fasting and prayer at our several stations, in which our native members united. We found it good and profitable to draw near unto God and to humble ourselves before him.

On the 18th of November we held another meeting of a novel kind in Oodooville, consisting of most of the largest boys and girls in our native schools. At least 800 were present on the occasion, which was one of great interest to us all. When the question was asked, How

many of you are in the habit of daily prayer and reading the scriptures? a considerable number rose up. These were then taken into another room by themselves, where they were conversed with and exhorted to persevere in the practice of praying and reading the Scriptures. When the question was asked the others, How many of you believe in the truths of Christianity, and are resolved to seek for salvation through Christ? a much larger number immediately rose. When we consider that these children have already considerable knowledge of Christianity, and that they will soon take the lead in society in this district, the question whether they shall be Christians or idolaters, is one of amazing interest and importance.

We see much to encourage us to persevere in the great and glorious work of preaching the gospel; and we pray that we may be kept in a humble, prayerful, watching posture, till the Lord shall show us greater things than these.

We dare not at present give the number even of those who are awakened at the several stations, much less of those whom we hope are converted. We shall be much better able to speak with accuracy on this subject a few months hence. We wish, also to caution our friends against misunderstanding what we have stated. While in the fullness of our hearts, we tell them of the favorable appearances we are permitted to witness, we wish to guard ourselves and our friends against the disappointments that may arise from seeing many of the three first kinds of hearers mentioned by our Saviour in the parable of the sower, and but comparatively few of the fourth. We consider the work as only just begun. The battle is only set in array. It is yet to be fought; and may the Lord grant us a glorious victory.

We think it due to our friends that they should be informed of what the Lord is doing among us, that they may "rejoice with those that do rejoice;" and that they may unite with us in rendering praises and thanksgiving to the Lord. But more especially we desire to engage all who love our Lord Jesus Christ in sincerity, to pray earnestly and perseveringly for us—for the little flock already gathered into the fold of Christ, and more especially for the perishing heathen around us, that the Lord would give them ears to hear, eyes to see, and hearts to understand the gospel. We are more and more deeply convinced by our experience, that without the prayers of Christians, the heathen will never be converted. Oh when will the whole Christian world practically believe this great truth? When will they unite in putting God to the test, and see whether he will redeem the pledge which he has solemnly given to hear and answer the united prayers of his people, and to open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it. "Then will the servants of the Lord be strong in the midst of the heathen. Then will they speedily hear the anxious inquiry from multitudes, 'What shall we do to be saved?' Then will they behold them 'flying as clouds and as doves to their windows,' and then the earth shall speedily be filled with the knowledge and glory of God.

Extracts from a Letter of Dr. Scudder, dated Oct. 1, 1830.

Dr. Scudder having visited the Neilgherry Hills for the benefit of his health, returned on the 18th of August, nearly restored. On his way from the hills he visited Tanjore, where the apostolical Swartz formerly labored. Dr. Scudder gives the following encouraging account of a

Religious Excitement among the Catholics.

On my way from the Hills, I spent a few days very pleasantly with the venerable Mr. Kohlhoff at Tanjore. There has been a very great excitement among the Roman Catholics in that vicinity. Two hundred and fifty families, or about 1,500 people have renounced that corrupt faith and enrolled their names among protestant worshippers. The work commenced in a Catholic village, where Swartz built a church 50 years ago, but which was demolished by that people. The following is an extract from a communication of Mr. Haubro, Mr. Kohlhoff's fellow laborer. "There is a wide field opened here for Missionary exertions. A great proportion of the inhabitants are Roman Catholics. Though only a part of them have declared themselves in favor of the Protestant religion. The Mottupatty congregation have their own church. The congregation at Koggoody and the annexed villages Silloovapatty and Poondy have jointly one church. Kola manikam and Kalpalyam, the Protestants and Roman Catholics have made an arrangement that both parties may have service in the same place of worship but at different times. At Coonnagoody and Connalla it is anticipated that a similar arrangement will take place." After speaking of several places where there are no houses for worship, he adds, "The people are willing to contribute by manual labor to build churches."

When the people forsake their faith and become Protestants, they deliver up their images to the missionaries. I took over three persons who were with me from Jaffna to Mr. Haubro's, both for the purpose of seeing the images which had been brought in, and for confirming any statements I might make after reaching home. While there, a company of about twenty-five persons, men women, and children, came to Mr. Haubro's with an image of St. Anthony in their hands, and delivered it to him. I brought an image of Christ and one of the virgin Mary with me. These I have shown to numbers of people, and no little stir has been occasioned. Two loads (coolie loads) have been sent to Madras, and a number of others are in Mr. Haubro's possession.

Near Madras a number of Roman Catholics have recently deserted that church. This was effected through the instrumentality of a young man who formerly was with Mr. Rhenius, and who went and settled among them in the capacity of a physician.

As I have not been at home two months, I will say but little of the affairs of this station. I found them somewhat disordered, but not as much so as I expected. I think the good work is going on among the Catholics in this vicinity. As their priests have dropped their corres-

pondence with us, two individuals in Chillalle have taken the field, and answered our tract on the marriage of priests. It displays much weakness, and as the sword of the spirit will destroy all their arguments, their cause must be weakened. It is a matter for thanksgiving that they write us. In the first place it makes them search the scriptures; and in the second it keeps up a spirit of inquiry among the people. The prejudices of this people are subsiding. Since my return, for the first time, they have applied to me to establish a school among them. Several have expressed a determination to take a stand against their priests in regard to the school proposed.

MISCELLANEOUS.

From the Sabbath School Instructor.

FAMILIARITY.

CONVERSATIONS WITH MY CLASS.

Teacher.—You said, Jane, that one way in which man was like God was, that he was capable of increasing in knowledge and holiness. Is God capable of any increase in knowledge or holiness?

Jane.—No, Sir. God is perfectly holy and knows every thing—but—

Teacher.—But what? What do you wish to say? You must not be afraid; you know I always try to understand just what you mean, and if you tell a part perhaps I can help you say the rest.

Jane.—I did not mean to say that a man was like God, because he was capable of increasing in knowledge and holiness, but I thought that the holier he was and the more he knew, the more he would become like God.

Teacher.—Yes, that is very correct; by increasing in knowledge and holiness, we bear more and more the image or resemblance of God. Well, is it not our duty to be more like God than we now are? Do you remember what the Bible says, in any place, about this?

Maria.—I believe it is in Corinthians. But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

Teacher.—Yes. It is in 2d Cor. 3d chap. 18th verse. What do you suppose is meant by being changed into the image of God from glory to glory?

Maria.—I don't know, Sir.

Catharine.—Does it not mean more and more?

Teacher.—Yes, or from one degree of glory to another. And this shows that it is our duty to become more and more holy, or more and more like God, every day. Can you tell me how we can do this?

Ellen.—By loving God.

Teacher.—Well then it seems we do not love God now.

Ellen.—No, Sir, we do not love him enough.

Teacher.—But what do we love, if we don't love so good a being as God?

Elizabeth.—We love ourselves more than God, and we love the world—and—and sin.

Teacher.—Yes, it is too true, we are so very

wicked as to love sin. But how does God feel toward sin?

Caroline.—He hates it.

Teacher.—How do you know God hates sin?

Caroline.—The Bible says that sin is that abominable thing which his soul hates.

Catharine.—And, he cannot look on sin but with abhorrence.

Teacher.—What must be our feelings then, if we would become like God?

Elizabeth.—We must hate sin and love to be holy.

Teacher.—And how must we become more and more like God, every day?

Jane.—By prayer.

Teacher.—Yes, that is one of the means.—The heart is changed from loving sin to loving holiness, by the Holy Spirit. And the assistance of the Spirit is given to us in answer to prayer, as the Bible declares in a great many places. But is not something else necessary besides prayer?

Elizabeth.—We must repent.

Maria.—And believe in Christ.

Ellen.—And keep away from all sin.

Teacher.—Very well. I am glad to see that you understand so well what we ought to do, in order to become like God. And I hope you will, every one of you, remember that this is your duty as well as mine. And now you know what your duty is, you will be more guilty than ever if you do not do it. By sinning against God, we have all lost that image or resemblance of him, in which he created us.—Now, if we are not changed, so as to become like him again, we can never be happy in heaven—indeed we can never go there at all, unless we are more like God than we now are; for the Bible says, that without holiness; do you remember the rest?

Caroline.—Without holiness no man can see the Lord.

Teacher.—Without holiness or a resemblance to God we cannot see him, and much less can we enjoy his presence in heaven. My dear children, I beseech you to think of this a great deal when you are alone, and pray to God to give you a new heart, and make you holy, so that you may love him and live with him forever. Will you promise me this?

Several of them—I will try to.

Who will take our places?—A teacher in one of the Baltimore schools stated, at a teacher's meeting, a short time since, that he now occupied the same seat which his teacher occupied several years since, when he himself was a pupil. And he added, that he never took that chair without a vivid remembrance of the faithfulness and earnestness of him whose place knows him no more; that he could remember distinctly with what feelings he besought them to choose the good part—with what tears he urged them to flee from the wrath to come, and lay hold on the hope set before them in the Gospel.

Do teachers consider that they may have in their classes their successors in office? and that perhaps the character and habits which they possess as teachers, may be the character and habits of a long list of successors.—S. S. Jour.

From the New York Observer.

THE DANGER OF A SINGLE SIP.

During the progress of the Temperance Reformation, a man living in this city, who had been notoriously intemperate for a number of years, and had brought on his family the drunkard's curse in some of the most distressing forms, hearing the surprising success of the means employed in reclaiming the miserable victims of intemperance, and feeling in his sober moments the faithful admonitions of an almost seared conscience, came to the resolution of attempting reformation! To do this more effectually, and fortify himself as much as possible against a relapse, and thinking that a visible witness of his promise might be a stronger check upon his appetite, he determined to join a Temperance Society, and placed his name on a constitution. This produced the desired effect. His dissolute companions were forsaken, his enervated body recovered its former vigor, his neglected and abused family were rendered comfortable and happy; in fine, contentment and domestic felicity smiled cheerfully on the whole family circle. This daily experience seemed to confirm him in his new resolution, and reason gave strength to the hope that this state of things might continue. He was enabled to labor all day during the intense heat of last summer, by the assistance of *cold water* only, while his companions who were invigorated by the influence of *strong water*, actually gave out, and said, "the heat was too much for them." During the months of haying and harvest, he went into the country to assist his father. His reformation and consequent improved appearance, were sources of mutual congratulation to all his friends. And although his father rejoiced in the restoration of his son to usefulness, still he appeared to be so ignorant of the principle on which it was founded, and the power of a confirmed, vicious habit, that he supposed a man might be temperate and take a little spirits occasionally too. And more than that, he thought it next to an impossibility to endure the heat and fatigue of haying and harvest without it. When the labors of the day were to be commenced, the fatal bottle was carried into the field and placed as the sentinel of death in its usual cooling retreat. Soon, exhaustion urged the necessity of refreshment; the father took the bottle, and after commenting on the wonderful efficacy of the delicious beverage, drank and offered it to his son. He declined and said he would take a little water; the father solicited him; the son answered by stating that he had pledged himself to total abstinence. Notwithstanding this, the father urged his request, telling him that this kind of work should form an exception to the general rule, and he did not doubt but he would be able to govern his appetite! The son hesitated; the father as if intent on the destruction of his soul and body, still intreated with all the influence of parental authority; suffice it to say, the son took the bottle and drank of the poison. Restraint was thrown off, his former thirst with double force returned; he drank and drank again. He returned to the city, and still continues to drink. Drunkards have again become his companions, the gambling and tipping

house his place of resort; while his family are destitute, suffering, and weeping. A short time since while the midnight hour invited to repose, this fiend-like monster drove his wife and helpless children into the street, there to testify to the relentless cruelty of a father lost to the innocent and tender sensibilities of his weeping wife and children.—What power on earth will brutalize a parent's sympathies so effectually as ardent spirits? Let those parents who think *drinking a little will do no harm*, look at this fact, and see to it, that they do not by precept or example ruin their children or others. C. W.

Slave to a Temperance Society.—A respectable young man, son of a wealthy farmer, married and commenced the career of life for himself, under very auspicious circumstances. He was industrious and prosperous; and his affectionate wife blessed him with several fine children; but unfortunately for him, a man came into his neighborhood and opened a tavern. The farmer from the power of social feelings at first, and then from habit, and finally from appetite, visited the tavern more and more frequently, till by imperceptible degrees, he became intemperate, and consequently his property began to waste away, and in a few years he was a bankrupt and a miserable sot, and his wife and children were destitute.—For several years he continued in this degraded condition, hanging about the tavern which had been the cause of his ruin, and performing the most menial offices for the sake of the liquor which he got. At length the news of the Temperance movements reached the place, and the tavern keeper, of course, began to rail about them. The unfortunate farmer suffered the tavern keeper to think for him, and he too raised his voice against Temperance Societies. But by-and-by a movement was made in the place where the tavern was, and a Temperance Society was formed. This caused the unhappy farmer to reflect, and he began to think for himself, and very soon abandoned totally the use of all intoxicating liquors, and became a sober man, and went and desired to become a member of the Temperance Society. The Society, however, declined receiving him, and advised him to prove himself first, and see whether he could sustain his resolution. This he did so perfectly for several months, that the Society, on a second application, received him. Not long after this, two men came into the place to transact some business with him, and sent for him to come to the tavern. After the business was completed, they called for some liquor, and asked him to drink with them. He politely declined. They urged, but he refused. The tavern keeper, who stood looking on, now interrupted them with a most taunting and bitter reproach upon the farmer. "He dares not drink! He is not his own man! He is a slave to the Temperance Society! He is not capable of thinking and acting for himself, and so he has sunk into the base condition of a slave, and has got masters to take care of him and keep him from drinking." The unhappy man felt the reproach keenly, but it neither kindled his wrath nor shook his resolution. With the tears of tender emotion moistening his eyes, he turned and fixed a steadfast look

upon the tavern keeper, and with a gentle but decided tone, replied to him—"Sir, if I am now a slave to the Temperance Society, remember that I was for many long years a slave to you: and you was a cruel master to me!—You kept me in bitter bondage—in most ignominious vassalage! You found me in prosperous circumstances, surrounded by a competence, and all the tender charities of a domestic life—a happy husband and father, and a contented man. But you robbed me of my possessions and respectability and peace;—and the property which should have sustained my wife, and fed and clothed and educated my children, you took away from me for the poisonous mean with which you enslaved me. Indeed you was a cruel master! But, Sir, I am your slave no longer! I am certain that the Temperance Society cannot hold me in severer bondage than you did; it cannot rob me of so much as you did; and therefore, if I must be a slave, I will be a slave to a Temperance Society." I need not tell you that the tavern keeper had no reply to make to this. The farmer soon recovered his respectability in society, gathered his family around him again, and by industry and frugality was able to support them comfortably; and peace returned to that family where adversity and suffering long had reigned.—*Gen. of Temp.*

From the Christian Soldier.

"LIBERAL PRINCIPLES."

There is a class of men who boast of their liberal principles." This sounds well on the public ear, and multitudes are deceived by their flattering pretensions. But how absurd! as if they who are themselves under the curse of God's violated law, could confer a favor upon their fellow sinners, by not exacting as much as infinite justice demands! as if they, who are themselves spiritual bankrupts, houseless and penniless, could make large presents to their friends. They might make promises, but would they keep them?

Suppose you were laid upon your bed with some terrible disease, and while in this situation your house should take fire. At that moment, some individual should come to your room, and say to you in a tone of flattering sympathy, "Sir, you are quite well to-day; there is no cause of alarm; go to sleep." This would be very agreeable, and you would wish to believe it. Encouraged by his flattery, you might say, "Yes, sir, I feel pretty well; but some one said my house was on fire." Nonsense! Your house on fire! it is false. To be sure there have been some sparks flying over, and there are some who say it is on fire; but they are poor, superstitious mortals. Give yourself no trouble; go to sleep, sir, it is all safe!" Would you thank the man for such comfort? And when at last your house came falling upon you, and you were buried in its flames, and were utterly unable to free yourself, would you thank the man for his consolation?

This is "liberal principle." But the man who thus lulls you to sleep with false hopes, though he may be pleasant to you, does you a far greater injury, and is ten times more your enemy, than he who faithfully and plainly

warns you of your danger. "Am I therefore your enemy because I tell you the truth."

Have you not, at some lonely hour of the night, when all was hushed in silence,—when darkness spread her mantle over you,—have you never thought, at such a time, of the night of death, when all earthly ties will be broken, and all earthly pleasures cease, and the grave will be your abode? O! tell me ye gay and careless beings, whose hearts, close chained to this poor fleeting world, have never known a Saviour's matchless love; tell me, do you not tremble at the thought of death? In the hour of hilarity and mirth, when the world smiled, and friends were near with their looks of affection, and pleasure beamed in every countenance and played in every breast; then, even then, has not the grave suddenly presented itself to your mind, and have you not shuddered at the unwelcome picture? Oh! how it withers the joy of the sensualist, how it humbles the spirit of the proud, how it blasts the giddy pomp and splendor of the world!

The time will come, it must come, when you shall see the grave opened for your reception. Yes, the hour is rapidly approaching, when the throbbing brain, the fluttering pulse, the cold drops of death, the tears of friends, the half-suppressed, yet resistless sigh, shall tell with an evidence which will carry a fearful certainty to your own mind, that your journey is about to close; that the grave, the loathsome grave, must be your home. Oh, in that hour of desolation, what would you not give to hear conscience whisper peace!! What would the whole world be in value, compared with the assurance that you had kept the faith, and were now about to finish your course with joy? But this can be known only by those who have cordially accepted the offer of salvation. Such will pass through the "dark valley," fearing no evil; while a "certain fearful looking for of judgment" awaits all those who trample under foot the blood of the Son of God. "Consider this, ye that forget God," before it be too late; and obey that voice, which speaks in notes of love, "Give me thy heart."

Most of the pleasurable diversions have a tendency when pursued with excessive ardor, not only to relax in a proper degree; but to enervate the mind. They indispose it for manly virtue, and introduce a tenderness of feeling ill suited to encounter the usual asperities of common life. But the study of music, under due direction, while it sweetly soothes the sense of hearing, touches the soul, and refines its nature. Conducted by philosophy, it is able to infuse the noblest thoughts, to urge to the most animated actions, to calm the ruffled spirits, and co-operating with religion, to eradicate every malignant propensity. It is to be lamented that music, which, when properly regulated fills the young mind with virtuous and generous sentiments, should form only an innocent pastime or polite amusement. There are some tunes which are no less adapted to excite a spirit of piety, and elevate the soul to heaven, than to soothe the ear by their simple melody.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 16, 1831.

COLONIZATION EFFORTS.

[Communicated for the *Intelligencer*.]

The attention of christians and philanthropists has not unfrequently been called, of late, to the condition of our colored population; and the means of ameliorating their moral and intellectual character. Perhaps it might be considered a happy circumstance could all, interested in the welfare of this unfortunate race, be united in some great benevolent effort for their permanent and lasting benefit. But while the respectable portion of our communities, one and all, acknowledge the claims of the children of Africa upon us, as individuals and as a nation, and many engage, some indeed ardently, in their's and freedom's cause, there is a division of sentiment among their friends as to the best means of promoting their good, preventing that unity of plan and effort, which would secure the speediest and most permanent success. Too many, we confess with shame, there are, in this boasted land of liberty, who talk loud of freedom and the rights of man, and still suffer themselves to look with the most selfish indifference, on two millions of their fellow beings, in worse than Egyptian bondage. But there is another class of our community, which though influenced by purer motives, as we trust, is doing more injury to the cause, by running into an opposite extreme as dangerous if not as wicked. Perhaps had these friends of immediate emancipation taken time to examine with more candor and deliberation, the consequences of the success of their measures, to the slave population itself, as well as to the communities in which they live; had they reflected on what has been the progress of colonies in all other ages and in all parts of the world; or had ever looked back to the first settlement of our own country, instead of growing hot and impatient at the slow measures which have been taken by the American Colonization Society, they would have tempered their zeal and restrained somewhat at least of their anathemas, on a most respectable and philanthropic portion of our community. But while reflecting that they were creatures of a day, and their life but a span, hoping to effect that themselves which the Deity, by the established laws of his government, has said ages shall accomplish, they have seemed to rush upon a scheme as impracticable as it was rash, and attempted by a single blast of liberty, to call two millions of slaves from ignorance and degradation, into immediate refinement and freedom; like the fabled goddess issuing from the laboring brain of Jove all armed and full grown, giving laws at once to the world in taste and reason and the liberal arts. This class of persons, we rejoice to say, is comparatively small, and the very extremes to which they have proceeded, carry an antidote against the poison, which otherwise they might possibly have infused into a portion, at least, of the community.

There is however another class, less hot, indeed, and rash in their measures, and deserving of our more respectful notice; those who under the practical influence of the mild precepts of our holy religion,

which inculcates peace as well as good will to men have tempered their opposition to the American Colonization Society (for opposition we must call it) with Christian decency and respect. Although these will not thunder anathemas, on all who have not only ever owned, but even heard of a slave, still they are actively engaged in devising schemes calculated to thwart the very object of this benevolent institution. For it must appear evident to all, that every endeavor to divert the attention of the community, or even a portion of the means, which the present crisis so imperatively calls for, from the Col. Society, to measures calculated to bind the colored population to this country and seeking to raise them (an impossibility) to a level with the whites, whether by founding colleges or in any other way, tends directly in the proportion that it succeeds, to counteract and thwart the whole plan of colonization. The discussion of the question whether blacks can attain the real dignity of man in this country; whether their prosperity or improvement does not depend upon an entire separation from a white population, it would be idle to enter upon in so short a compass. Every enlightened mind can from its own reflection on the past, the only means of judging of the future, form an opinion for itself. Although none would rejoice more than myself to see this unhappy race elevated to the highest scale of human being, it has always seemed to me that this country was not the theatre for such a change. Far happier they, far happier we, had they never touched our soil, or breathed our air. As it is to attain solid happiness and permanent respectability, they should now remove to a more congenial clime. They should depart where they may grow up by themselves on a soil peculiarly their own, by nature as well as by acquisition, a strong, firm rival if they will among the nations of the earth, where both mind and body may be free not only from the yoke of statute enactments, but from that most oppressive tyrant, public opinion. However unjust and unreasonable the claims of this oppression may seem to philosophers and christians, I greatly fear its sway is such as ever to baffle the most arduous efforts of those who would seek to elevate our colored population to a level with the whites, by any education, save that in religion, morality, and what is called common school education. Any course of discipline and preparation which is to enable blacks to enter into competition with the whites, to join them at the domestic board, and mingle their blood with ours in the closer relations and connexions of life, can never be tolerated in the present state of public opinion. Unless that can be done, genius, knowledge, learning, will avail them nothing here; they never else can attain the true dignity of human nature here. And nature has drawn the line of distinction by a shade so marked and so fixed, that Deity alone can wipe it away. In the ordinary course of events, ages upon ages will be required to wear away that settled repugnance to such an union, which is second nature to the white man. At least before sufficient ages to produce the change in the common course of events will have completed their courses, I for one will rejoice in the hope of the coming of a far happier day, when wash-

ed white in the blood of the Lamb, we shall join without distinction of *natural color*, in those realms, where there is neither marriage nor giving in marriage, in ascribing salvation, and blessing, and honor, and glory, unto him that sitteth on the throne and unto the Lamb forever. But till then let *all unite* in promoting an object which embraces in itself, all the other benevolent objects of the day, as Africa is concerned, in not only wiping from our own country its blackest curse, but a far happier privilege, that of introducing into that immense continent the blessings of civilization and the Christian Religion—THE OBJECT OF THE AMERICAN COLONIZATION SOCIETY.

DAYS OF PENTACOST.

Would it be extravagant or impracticable to expect the conversion now of three thousand souls in a day? Was there any thing miraculous or peculiar in the multitude of conversions on the day of Pentecost, so that we are never to witness such an exhibition of divine power again?

Having given considerable attention to this subject I am fixed in the most sanguine belief, that Christians ought now to pray for and expect the return of such pentacostal seasons; and that to expect the conversion of thousands in a day, in one place, is in perfect accordance with the promises of God, the known operations of the Holy Spirit, and the indications of providence. The conversion of three thousand at Jerusalem was effected by the same process as the conviction of sinners now. Christians are not straitened in God,—his hand is not shortened that it cannot save; they are encouraged to pray for and expect the most extensive blessings. And surely, if by their prayers and exertions, and the preaching of the gospel, one sinner may be turned from the error of his way, why not two, ten, fifty, or a thousand, by the same means and at the same time? The recent and extensive revivals in our country present us the well attested fact, that five, twenty, or even sixty have given decided and satisfactory evidence of conversion in a day; and when the means shall be understood and more directly applied, and ministers and christians shall be more thoroughly imbued with the spirit of their master, we may confidently expect not only fifty, but thousands of conversions occurring nearly at the same time.

In "Flemming's Fulfilment of Scripture," a book that may be studied with great profit at the present time,—we have an account of a prayer meeting at the Kirk of Scots in Scotland, June, 1630, at which in one night, one hundred and twenty souls were brought to repentance; and the next day, under the preaching of one sermon, by Mr. Livingstone, about five hundred more were, in the judgment of charity, savingly converted to God, and evinced the reality and genuineness of their change by their subsequent lives.

Why may not the preaching of the gospel be attended by such powerful effects now? Surely there is no obstacle, but the want of faith and zeal, and proper exertion on the part of God's people. One great reason why greater success has not attended their prayers and exertions is, that they have not expected success. They have not acted with a view to

an immediate effect, nor believed that immediate and great success was practicable. Ministers have preached, and christians prayed under a slight impression that at some future time, something good might be the result. Having no expectancy of immediate success, their efforts have been feeble and heartless, and the world has proceeded in its downward course with increasing velocity.

The time has been when, if the question were asked of the Christian Minister, what is your object in going to the house of God to day? the answer would be,—why, to preach a sermon. Well, what good do you except will be accomplished? Why, to prove an important doctrine,—to settle some disputed point,—to exhibit a harmonious system of orthodoxy; and perhaps, at some future time, God may make use of it for the good of some of the congregation. Ah, "the hungry sheep look up and are not fed." The great secret of a successful ministry is, aside from personal piety and pulpit qualifications, to preach with a fixed determination to convert and save sinners,—and special effort to fasten the truth on their consciences and bring them to an immediate decision,—accompanied with fervent prayer that is offered with unhesitating expectation of immediate success.

V. D. M.

SLAVERY—WHAT CAN BE DONE?

MR. WHITING.—The following article which is credited to the "Western Observer," furnishes a forcible comment on the system of slavery and the evils resulting from it, when practised as extensively as it is in some of our southern States. It is indeed a curse; and bitter is the lot of him who is born with slaves on his hands. And now, instead of denouncing as inhuman and unmerciful monsters and tyrants, those who are thus unfortunate, I say, let the commiseration and pity of every good citizen and christian in the land be excited, and let fervent prayers be offered in their behalf, and that God would direct the whole American mind to the adoption of the most effectual measures for the accomplishment of the *total abolition of slavery*. In the mean time, let the measures already adopted be vigorously prosecuted, whether it be by the local improvement of the colored population, or by the transportation of liberated slaves to Africa. They both are insufficient: and to me it seems, that unless God does most manifestly interpose, there is evil in store for us. I have understood that the object of the Colonization Society was about to be presented before this community, and I do hope that when the opportunity is afforded, all who feel that the object commends itself to their understanding and their hearts, will give as for the life and happiness of their country.

Extract of a Letter from New-Orleans, dated June 1.

"Four days ago, as some planters were digging, they found a magazine containing 11,000 stand of arms, and 15,000 cartridges; each of the cartridges contained a bullet." The negroes, it is said, intended to rise as soon as the sickly season began, and obtain possession of the city by massacring the white population and planters. The same letter states that the Mayor had prohibited the opening of Sunday Schools for the instruction of the Blacks, under a penalty of \$500 for the first offence, for the second death.

OBITUARY.

MR. TIMOTHY D. WILLIAMS.

We merely noticed in a former number the death and funeral of Mr. Williams who died in this city on the 16th June, aged 37. A friend communicated last week a notice of some facts connected with his useful life that are interesting to the Church. We might therefore pass over this event in silence, without being charged with neglect towards one whom we highly esteemed; were it not that his example may be useful to the living.

The children of this world, we are told, are in their generation, wiser than the children of light.—They are careful to perpetuate the memory of the great and the good, and to speak of the prowess of the brave who have fallen in battle; and no doubt, thousands are influenced by their example to deeds of patriotism and valor. The kingdoms of Christ and of the world are engaged in a mighty warfare, and it is carried on by the instrumentality of men. There are Generals, Subalterns, and Soldiers engaged on both sides. To some has been intrusted a post of less importance than to others, who by their courage and fidelity have obtained the approbation of their King; and who will receive the same reward as those who are called to be rulers over ten cities. When such men as Edwards, and Bissel, and Herrick, and Williams are taken from the Church, their labors, their lives, and their deaths, should be kept in remembrance, that others seeing their good works, may come forward and imitate their example.

Mr. Williams, the subject of the following remarks was the son of Gen. Joseph Williams, of Norwich, in this state. We know but little of his early life, only that his mother was an eminently pious woman, and that when he came to reside in this city, his character and conduct were so pure from the follies and vices of the generality of youth of his age, that one who knew him well remarked that he believed he had been a *Nazarene* from his childhood.

When about 15 years of age, he commenced a clerkship in the store of Mr. T. Dwight. At the age of twenty-one he was taken into partnership, where he continued about ten years, when from his known fidelity and character he received, unsought for, an advantageous offer as a partner in an extensive mercantile house in New York; to which place he removed in 1826.

In the year 1814, Mr. Williams made a public profession of religion, and united with the Congregational church in this city, then under the care of Rev. Dr. Taylor. At the commencement of the great revival in this region in 1820, he with many others of the lay brethren appeared to receive a new anction from the Holy Spirit. They then believed and felt, that they had much to do for Christ and that they could do much. This conviction and the holy resolutions then formed he never lost sight of. His mind was active and his faith strong; he looked forward to the final triumph of the cause he loved. At one of the little prayer-meetings, which seemed to those who attended them to be none other than the house of God and the gate of heaven, his

heart being filled with that love which would embrace all his fellow men, he said to those present, Come brethren, let us go and wake up our sister churches. They are all asleep and I have a mind to go and visit them and wake them up. It was remarked by one who had less faith, that if we could employ some revival minister, like Mr. Nettleton, to go and visit the churches at such a time, it would have a good effect. No, said he, laymen will do better than ministers.—Our brethren will hear us when they would not hear a minister. We can tell them of the guilt of settling down upon their lees at such a time as this. We can talk plainer to them than a minister dare talk. Let us try it. I'll go for one. This thought, which originated with him, was communicated to a neighboring minister the next day, and was, we believe, the commencement of a system of operations that has been followed since in many places, and like the conference of the Churches and the protracted meetings of the present day, has been greatly instrumental in promoting revivals of religion.

In the mind of this intrepid, zealous Christian, originated, we believe, the American Sabbath School Union, which is the joy and the glory of our nation. From the commencement of his christian race, he took a deep interest in Sabbath Schools. Under his superintendence the Sabbath Schools in this city, which merely dragged along on the old plan were revived and new modelled, and prospered exceedingly. By his exertions and influence, they were kept alive through the winter—and they have now become three Bands. But the active benevolence of Mr. Williams was not confined to New Haven, or satisfied with effecting the Connecticut State Union. In his little Bethel was originated and nearly matured the plan of a General Union. There he prayed over it, and tried to make others feel as he did.

His strong and uniform confidence in God, and his faith in the efficacy of prayer, were conspicuous traits in his christian character; and he has often said that he did not remember to have prayed without expecting his prayers would be answered; and he distinctly remembered when he was not more than three or four years of age, praying when he had lost any thing, that he might find it again.

The measures he pursued to accomplish this darling object are thus related in the Sabbath School Herald.

The sabbath school cause lay near his heart. He considered these schools as the nurseries of the church; as occupying the attention of children in the very spring time of life, when, if religious impressions were made, they would remain and never be eradicated; although in after life temptations might assail, the world spread out its allurements, and the cares and engrossing character of every day's business, occupy the mind. He felt strongly desirous that the benefits arising from well organized sabbath schools, judiciously managed, should be understood and appreciated in the community. And feeling the importance of combined and united effort in all great and benevolent enterprises, he pondered on the subject in his own mind, conversed extensively with his friends, and looked to God for direction, as to the best methods of improving the Sabbath schools in the United States. The result of this consultation, was a fixed plan in the mind of Mr. Williams to establish a national society for the im-

provement of Sabbath schools. To accomplish this object, he determined to visit New York in the year 1823, and advise with the superintendents and teachers of the New York Union. A christian brother who accompanied him, has given me the following account of his journey.

"I was present at the meeting of the managers, or committee, one evening, when Mr. Williams brought forward his proposition, and in a happy and forcible manner presented the subject before them, and urged them to establish a *National Society in New York*.—But the honor was not for that city. Men of influence and of piety, and of judgment, were present, but probably they had not considered the plan maturely. After a free discussion of the subject, it was rejected. They thought it would do very well at a future period, but, had no courage to undertake the work then.

"One man was found in New York, ready and prepared for the enterprise, and with him Mr. Williams resolved to visit Philadelphia, and lay his plan before the Sunday School Union of that city. They did so; the subject was examined carefully, and the proposal cheerfully adopted. In the Sunday School Teacher's Magazine for July 1824, I observe the first officers of the American Sunday School Union were chosen, and that Mr. Williams was appointed one of the Vice Presidents. Thus was created, in part from his suggestions, and probably in part from the suggestions of others, a gigantic machine, which operates on the minds of the rising generation, from Maine to Louisiana, in cultivating the intellect, in fixing the standard of morals on christian principle, and in leading the heart to embrace the religion of the scriptures. Hundreds and thousands of children, who would have been brought up in darkness similar to the heathen, will have reason to bless God that this benevolent association was formed; that his children matured the plan, and carried it into successful execution."

But God's ways are not our ways. He is able to carry on his purposes without our aid. He often tries the faith of his children, and disappoints their expectations, by taking to himself in early life, those who like Enoch have walked with God—those who seem to be most needed. He displays his mercy by removing them to a better world, and will raise up others to fill their places.

During the last summer, Mr. Williams was compelled to close his worldly concerns on account of declining health. A fatal disease had fastened upon his lungs and he was advised to seek a southern climate. Late in the fall accompanied by his affectionate wife, he left New York for Charleston. Twice during the passage they were brought into imminent peril by a tremendous storm. But his Father was at the helm, and his confidence did not forsake him.

After going still farther south, in pursuit of that which he could not find, he returned again to Charleston in the month of March, without any abatement of his complaint, and with the loss of much strength. At Charleston, a physician of eminence was consulted, who decided that his case was beyond the reach of medical skill, and that in his opinion he would not probably survive three weeks. When this opinion was communicated to him by his friend S. V. S. Wilder, Esq. he expressed himself disappointed, for [he had hoped to live yet longer to do something more for Christ; and now that there was so much to do, he was particularly desirous to be employed in the service of God. However, said

he, "I desire to have no will of my own: God can carry on his work without me, and I shall not be inactive in heaven." He received the intelligence, unexpected as it was, (for until that moment he had expected to recover) without the slightest change of countenance. He then expressed a great desire to be permitted to return to the north; "not (said he) that it is of any consequence from what part of the world I go to heaven; but I have yet some friends who are out of the ark of safety, and I want to say one word more to them before I go away to be here no more."

He was asked if he had any doubts, and replied, God has shown me too much of his goodness and loving-kindness in bringing me out of the horrible pit and miry clay, to leave me any room to doubt."

At one time he exclaimed, "What! to be clothed in white robes, to wear a crown—for such a rebel. O, how wonderful." He seemed overwhelmed with the goodness of God, in surrounding him with kind and christian friends, and in blessing the means for the alleviation of his sufferings, so that he was enabled to embark for N. Y. on the 16th of April. The voyage was the most delightful that was ever made, and again he bore testimony to the goodness of God.

After his arrival in this city, April 26th, he was visited by his christian friends. The first time the writer saw him, he was asked if he had any expectation of recovering. "None at all." "Do you feel much solicitude about it." "I have a strong desire to live, at such a time as this, if I could do any thing for Christ; but I have no wish to live without lungs."

He constantly exercised the most steady, calm, unwavering faith and confidence in God his Saviour; and this faith seemed, if possible, to be in more vigorous exercise when in paroxysms of the deepest suffering. Many times, when he could utter but a word or two without panting for breath, has he exclaimed, "though he slay me yet will I trust in him." And at other times, "O how good God is to me, how much more some people suffer than I do." At another time, when his respiration was exceedingly difficult, "Bless the Lord, O my soul," &c. &c. Another time he exclaimed with evident difficulty, when much oppressed for breath, "I think I can go through the fire without fear of being burned, or through the waters, and they will not overwhelm me, for thy rod and thy staff will comfort me."

His thoughts seemed to be constantly and steadfastly fixed on God and heaven, and once when much distressed for breath, he said with a smile, "But I can breathe in heaven;" and when some one remarked what a delightful day, the air was so pure, "Yes," said he, "but it will be purer still in heaven!"

His sufferings were very great. For many weeks he could not lay down by night or day. He was asked if he was not almost impatient to be released; he replied, "it would be far better to be with Christ, but I am perfectly satisfied to be in the hands of God." At other times he made use of the following expressions: "All my hope and trust are in Christ. He has been a most precious Saviour to me." "To see my Redeemer face to face—and shall I be permitted to spend an eternity in praising him?" "Can it be

that I shall be admitted into the immediate presence of God; that I shall there meet myriads of holy, happy spirits, and unite with them forever in singing praises to the Lamb?"

When told of the joyful death of a young lady of his acquaintance, he remarked with an animated countenance, "Has death any sting in such a case? Dost you long to follow her?"

He often spoke with great delight of the Saviour assuring his disciples that in his Father's house were many mansions, and that he would go and prepare a place for them. And one day he exclaimed with much earnestness, "What must those mansions be prepared by the Son of God." Twice at different periods he said, "Could I be informed that this was my last day on earth, it would be pleasing intelligence."

When some new and fatal symptoms appeared, and when his friends expressed anxiety and alarm, "O," said he, "dost lose any of your confidence in God; he has been with you in six troubles, and he will not forsake you now. I am only drawing nearer and nearer to my home."

A friend came to see him, and on inquiring how he was, he replied, "why, I am waiting, and resting, and trusting, and hoping; and sometimes fearing lest I should not patiently wait my appointed time."

At 10 o'clock on the night previous to his death, after a severe struggle which seemed to threaten very speedy dissolution, and from which he was kindly released, he inquired what that turn was, and on being informed that a few hours would probably terminate his existence here, said, "do you think so? well I am ready." And then with a countenance beaming with more than ordinary brightness, exclaimed with great apparent delight, "How sweet to believe that angels are now hovering around me, waiting for the signal, to take my spirit hence." The first verse of the hymn beginning, "Jesus, lover of my soul," was repeated to him, when he said, "What loved by Jesus?" and then repeated the first line of the second verse with much emphasis, "Other refuge have I none."

The first two and last verses of the 598th hymn, (Village Coll) were repeated to him, ending, "suffer, with thy Lord to reign," when with great firmness of voice and much apparent feeling, he said, "suffer, suffer; O I would suffer for days and weeks and months, if God might be glorified through me." The last two verses of the 599th hymn were then repeated, when he said, "beautiful; yes, I can adopt it; yes, I want, O, I want to be there." A few moments after; "O Christ, when I am in the dark valley, be thou with me," and in reply to the assurance that he will never leave you nor forsake you, said, "no, never forsake."—These were his last words.

From the Christian Soldier.

CONVERSION OF A DEAF AND DUMB YOUNG MAN.

MR. JOHNSON.—The following, with some verbal corrections, is a copy of a letter addressed to an Orthodox church in this Commonwealth, by a deaf and dumb young man, who has recently become a hopeful subject of divine grace.

Aware of the tender sympathy which is felt for this unfortunate class of persons, I have thought it might not be uninteresting to your readers. If there is nothing remarkable in it, it will at least show that such persons are susceptible of religious impressions. And I cannot forbear to remark, that it presents evidence of the reality of divine influence, which cavillers can "neither gainsay or resist." Opposers of evangelical religion very often ascribe what is thought by the Orthodox to be real conversion, to a mere nervous excitability, produced by flaming appeals to the passions. This cannot be urged with so much plausibility in the present instance, because this class of persons, by their infirmity, are almost if not wholly, free from such influence. They can be moved only by presenting truth to the "mind," and by appeals to the "conscience." And I am happy in being able to furnish one, among many instances, in which such appeals have not been in vain. Yours, &c. J. E. F.

Christian Friends—I now ask your attention a moment, while a few lines are read, which are a short history of my life. I was born in a christian land, and by my parents given to God in the ordinance of baptism. Being deaf, I remained in a state of total darkness about the way of salvation through the Saviour, till about the age of 13, when my father carried me to the city of Hartford. There I learned to read the Bible. My teacher often told me about God and religion. My mind was somewhat awakened and serious, but still in much darkness about experimental religion. Sometimes I felt concerned about myself. In the commencement of the present year, my mind was more affected than ever. I thought I would ask the church to pray for me, and I hope and believe he heard their prayers.

I attended meetings frequently, and tried to pray myself; but all was dark till I went to meeting at Rev. Mr. —'s in —. In the evening I was in great distress; I thought I was sinking down into the pit of misery. I resolved to ask the church to pray for me, that my heart might be changed, that the Lord would put a new heart and a new spirit within me.

I resolved to go and talk with Rev. Mr. — and his friends, and they told me to give my heart away to Christ without delay. I received their best advices. I went to Mr. — and told him I was willing to give my heart to Christ as a lost sinner; and in that place, among the people, I trust Christ did appear for me and take me into his arms; and I felt that I might be like a child to our Saviour, and my heart was full of joy in believing in the Redeemer. Christ's yoke was easy, and his burden light; and I took the Bible and understood it better than I ever had before.

Christians, pray for me, that I may live near our Saviour. And I cannot forget my teacher at the Hartford Asylum for the Deaf and Dumb. I desire to be grateful to him, and to give thanks to Almighty God, that he put it into the hearts of my parents to send me there, that I might learn to read the Bible, and be taught the hidden mystery of Christ for the salvation of the Gentiles, in the third chapter of Ephesians. In

reading the chapter, my mind was enlightened, and I rejoiced in the love of God to me a sinner. Since that time, I have enjoyed that peace of mind that I never did before.

I now wish the church to examine me, and if they should be satisfied, it is my wish to unite with them."

It is hardly necessary to say, that the young man, after a full examination, was admitted to the church. I have rarely seen exhibited more convincing evidence of genuine piety.

The true convert always feels anxious for those around him, who are out of Christ. Indeed, almost the first emotion which swells his heart, is an earnest desire that *others*, and especially his dear friends, may be converted to God. "Come and see Him who has filled my soul with unutterable joy," is the language which, with fervent importunity, bursts from his overflowing heart. The love of the Saviour can cause even the "dumb" to be eloquent. The foregoing letter was accompanied with the following pungent address to the impenitent:—

Lost Sinners! Give up your hearts to Christ, with resolution and without delay. I feel much for you, viewing your situation dangerous while out of Christ, the ark of safety. Flee to Christ; make God your friend, before it be forever too late. "Now is the accepted time, and now is the day of salvation." Our Saviour says, "There is joy in the presence of the angels of God over one sinner that repenteth."

REVIVALS.

Extract of a letter to the Editor of the Religious Intelligencer, dated Napoli, N. Y., July 5th 1881.

There is a revival of religion in this place, and in several other towns in this county. It has heretofore been a moral waste, and now we are in want of more faithful laborers, to gather the converts into the Church of Christ, and no one knows, (but he who has seen) the evils that arise for the want of faithful teachers, for the devil has his agents, and his agents their nets to catch the ignorant and unsuspecting, especially in new settlements.

PENN YAN, N. Y.—A correspondent at Penn Yan, says:

"The revival in this place is not so powerful as it was last winter. Professing Christians are not so much engaged as they were, we of course cannot expect conversions. We had on the last Sabbath another addition to the church, making the whole number added for the last three months, 105, besides a number of other hopeful converts. A year ago, the most influential men were very hostile to the Presbyterian Church, now many of them are members, and others friendly to the Church.

Mendon, Monroe Co.—The Rochester Observer mentions a protracted meeting at this place which commenced on the 8th ult. and continued probably till after the time of publication. On the third day more than one hundred, and on the fourth, more than two hundred, took the seat of the anxious. On the evening of that day, "more than sixty persons from twelve to seventy years of age, voluntarily arose and expressed a hope of pardoning sin; and on the same evening more than one hundred, without being called upon, arose and requested a special interest in the prayers of God's people." As about three thousand persons attended, it became necessary to adjourn from the meeting-house to a neighboring grove. The converts are from various ages, classes and characters in society. Some had been Universalists; some open revilers. The work was moving onward with great power.—*West. Rec.*

Valley of the Susquehannah.—The following, of a recent date, from Harpersville:

"In many places around us, there is now a very interesting state of things. Since the protracted meeting at Bainbridge, Chenango county, 12th of May, which was very interesting, a good work has been progressing there; though it is said now to be on the decline. I do not know any thing of the number that are hoping, but it must be considerable. The work spread into Sidney, Delaware county, and the week before last, about twenty were indulging hope in that society. A friend here received a letter from Guilford yesterday, stating that the work was at present very powerful in the east part of that town. I attended a three days meeting at Windsor, on the 4th inst. and another at South Bainbridge the week following. In both these places a good work appears to be going on, and a considerable number are hoping that they have passed from death to life, since the meeting.

"A three days meeting commenced day before yesterday in Green Village, Chenango co. and there is to be one next week in Sidney, Delaware county. These meetings in this region have been wonderfully blessed; but I fear we shall crowd them too fast, and thus destroy their interest. I cannot but hope that we shall see, ere long, this part of the valley of the Susquehannah, so long desolate, bud and blossom as the rose. The Lord hasten it.

"Yours, &c.

A. S."

Danbury, Conn.—A letter to the editor of the N. Y. Obs. says:

"A pleasing revival has been in progress for several weeks past in this place. The number who have expressed hopes of having passed from death unto life is more than 60. We hope that there are many others who are yet to be brought into the kingdom of Christ. In Bethel also, a parish in the town of Danbury, a very interesting work of grace is now in progress. The number is not less than 60 or 70 who have expressed hope. Perhaps it may be proper to state that the revival in both places commenced during protracted meetings of 3 or 4 days.

REVIVALS IN MASSACHUSETTS.

Extract of a letter from a gentleman in Northampton, Mass. to his friend in New-York, dated June 22, 1831.

"In this place a powerful work of grace commenced, about the time I left New-York, and still continues, though I fear not in so great a degree as at first. Multitudes have given up their wicked hearts to God, and many are yet tremblingly and earnestly seeking after the truth. In the neighboring towns it is a wonderful time. Hardly a village in all this county remains unvisited by the Spirit of God. Within a short time revivals have commenced in Amherst, Belchertown, Granby, Bloody-brook, Hadley, West-Hampton, Williamsburgh, and South-Hadley, as well as many other places. At the last mentioned place, I attended a five days' meeting, week before last, which has been followed by a most powerful work of grace. The citizens, one and all, gave up their worldly business, however urgent, to attend these meetings and secure the salvation of their souls. I think I never knew so solemn a time in any place. Stout-hearted men, who had vented their curses upon religion, and who had boasted that they would not go to the meetings, were completely cut down and came like little children to attend them. One man who had long been a professor of religion, made a most humble confession before the Church, declaring that he had wandered from God, neglected private and social prayer, &c., but was resolved to live so no longer. He has since been very much engaged, and a day or two following his wife and three sisters were hopefully converted. Similar cases are numerous at this moment, and a most interesting and solemn feeling continues. In Belchertown, where a short time ago the church and people were very much divided on the subject of masonry, a very powerful work is going on. The Church came together, confessed their sins, had a day of prayer and fasting, which was followed by a protracted meeting, and the above result.—'Time would fail should I attempt to enumerate interesting cases of conviction and conversion. O! it is a glorious time here—the Lord is doing his own work in his own way, and to Him be all honor, praise and glory.

I have recently been a long journey into the eastern parts of this state, and from thence into New-Hampshire and Vermont. In Dover, N. H., I found a most delightful state of religious things. Three years ago this place was famous, all the country over, for its vice and immorality, but now the reverse is the case.—At that time the principal society was Unitarian, whilst the orthodox church was a mere shadow. About this season Mr. Winslow was settled, and by the blessing of the Lord, he has made this place a garden of the Lord.—Seven individuals came forward and built him a large, handsome house of worship, which is now filled to overflowing every Sabbath. There has been an almost constant revival, and large accessions have been made to the church from time to time. Mr. W. also told me that more than a hundred stood waiting to profess Christ,

at the next communion; among whom were several who had till recently been influential members of the Unitarian church. This society is fast declining—not more than two hundred persons attending it, in all!

In another county town, (Plymouth) through which I passed, a very similar state of things exists. In this place* there is not a drop of ardent spirits sold, not even at the tavern!—When this shall be the case in every village in this republic, we may expect to see revivals multiplying in every place where the gospel of God is preached."

* This is the county where Kitteredge resides.

Niagara, U. C.—A mother, residing at Niagara Falls, in a recent letter to her son in Ohio, inserted in the Observer and Telegraph, says:

Never did I address you with feeling like the present. Manchester, this strong hold of the adversary, is shaken to the very centre by a power far more visible and astonishing than ever it was by the thundering of this great cat-act before us. And not only the village of Manchester, but the whole town of Niagra, is shaken by the powerful energies of the Holy Spirit. I can truly say, that this revival commenced about three months ago, when, with almost despairing hearts, we endeavored once more to establish weekly prayer meetings in the village which had been long discontinued, about two or three families had been disposed to attend, and often not more than ten or twelve persons on the Sabbath. Your father then observed, that the attempt to establish those meetings again amidst so many discouragements and with no minister, seemed like a dying struggle. And truly, I believe, it was such; for then we were enabled to die ourselves and to grasp hold of the naked promise of God; and although our hold was often let go by unbelief, yet our merciful heavenly Father did not leave us. Our prayer meetings soon became so crowded that we were obliged to remove them from a private dwelling to the school-house."

Here the writer mentions, that a youth of 16, who had lately become a subject of the work in Rochester, returned to his parents much engaged in the cause of his Savior; soon one of his youthful companions found peace in believing.

"We had, however no minister, and your father had very little assistance in meetings, except these two children, who took hold of the work with a zeal and courage, attended with modesty and humility, that ought, and I believe did make some old and sleepy professors ashamed. We soon found a number in the village distressed about their souls. Those christians that were awake were engaged in warning sinners, and in beseeching God to send us a minister, as we plainly saw there was no help but in God. We knew of no minister that we could obtain, and saw no way to support one if obtained, unless there was first a revival.

About three weeks ago the Lord sent us a minister. Yes, I say the Lord sent him; for

we do firmly believe that he was sent in answer to prayer, as that he is now here. After preaching his first sermon, he observed that "the field was evidently white, ready to harvest." The solemnity now became general all over the village. Although there were some bitter opposers, yet they only made the power of God more manifest. They were many of them soon brought under deep conviction, and were seen trembling and begging of Christians to pray for them."

Here are mentioned a number of individuals, the first in the place as to influence and property, whose conviction and conversion show in a conspicuous manner the triumphs of God's grace.

"This is but an imperfect view of the wonders of grace that are daily passing before our eyes. More than forty have obtained hopes, and there appears to be scarcely a house in the village or town, but some are anxious, or else rejoicing in hope. I know you will pray, and thank God, and take courage."

Hudson, Ohio.—The editor of the Hudson (Ohio) Observer, gives the following account of a great revival connected with a six days' meeting held in that place, the third week in June.

From the time of the appointment of the meeting there seems to have been a general expectation on the part of Christians, not only here, but throughout the region, that the Lord was about to do wonders in Hudson. This expectation, we have reason to believe, was accompanied with fervent prayer. Through the faithful labors of the pastor, the church in this place had begun to arise, and shake itself from the dust. There were, we believe, some praying souls here, according to whose faith the blessing was bestowed. On the first day of the meeting, more than 1000 persons were present, having come from most parts of this, and some few from the adjoining counties. Probably about the same number were present on an average, throughout the six days, except on the Sabbath, when it was judged that more than 1500 were present. Soon the Spirit of God began to move upon this great congregation of sinners, and numbers on the first day, took the anxious seats. The number of the anxious increased from day to day, until the Methodist Meeting house, which was appropriated to their use, was found too small to contain them, and it became necessary for them to remain in the Congregational Meeting house, while Christians repaired to the Methodist Meeting house, to pray for them. It was truly heart-moving, to look round upon the anxious seats, and see persons of all classes and descriptions, from the man of grey hairs, leaning upon his staff, down through the intermediate ages of manhood and youth, to the Sabbath school child,—the man of influence and the profligate—the sceptic and the moralist,—all trembling before God. And then to hear the supplications of God's people in their behalf, as though the present moment was the turning point with them for eternity. And to see dear friends and relatives meet after deliverance had been gran-

ted, and witness the joyful countenance, the falling tear, the struggling bosom,—it was enough to move a heart of stone. Souls were almost constantly coming into the liberty of the children of God. In one instance it was requested, that those who were greatly distressed, and wished for personal conversation, would repair to the Methodist Meeting house, during the intermission. Fifty-five went. Of these 26 obtained hope during the hour. Of the number, who obtained hope during the meeting, we cannot speak definitely. It is found to be considerably larger than was supposed when the meeting closed. We are satisfied, after consulting with the most judicious, and best informed persons, that if the number were stated at 200, it would be a very low estimate. Of those who obtained hopes, more than one half belong in other towns, some of them 20 miles distant, whence they had come, many of them doubtless from curiosity, to attend the meeting. The College has shared richly in the work. Quite a number of the students are hoping, and others are anxious. But three or four belonging to the classes, remain without hope. Mrs. Nutting's Female school, has also been greatly blessed. Out of more than 20 young ladies, of whom the school is composed, only or four five remain without hope. Both this school and the college, were made the objects of special prayer. The Sabbath school was also made the object of special prayer; a number of the scholars are indulging hope. We are informed by the pastor, that so far as he has had access to the young converts, since the meeting, they appear to have well grounded hopes. In one instance, he found eight persons, who had obtained hopes during the meeting, belonging to a single family. It is too much to expect, however, that all who have expressed hope, will prove in the end, to have been truly converted.

It gives us pleasure to be able to state, that the work still continues. More than 12 individuals, have expressed a hope since the meeting closed, and new cases of conversion are daily coming to light. And we have no reason to doubt that it will go on and spread, wider and wider on every side, if Christians continue, with one accord, before the mercy seat.

We feel grateful to God for the prayers and labors of his faithful servants from abroad. An unusual number of ministers were present, as many as sixteen or eighteen most of the time, including those who reside here: and a great number of devoted laymen, some from a distance of 30 miles.

OBITUARY.

DIED—At New York, on the 4th inst., JAMES MONROE, late President of the U. States, in the 73d year of his age. He had resided with his son-in-law, for about a year past, and had been evidently declining in health during the whole of that time. It is a remarkable circumstance that of four Ex-Presidents who have died since the adoption of the present government of the United States, three of them have departed on the anniversary of the Declaration of Independence.

In Albany, on board the sloop Calhoun, of this port, Capt. Ephraim K. Chapman, aged 23, late of Westbrook: At Woodbury, on the 2d inst Noah B. Benedict, Esq. aged 60.

POETRY.

From the Episcopal Watchman.

THE ARK AND DOVE.

The tender, delicate touches in the following lines, mark the pen of Mrs. Sigourney, as plainly as the signature—H.

"Tell me a story, please"—my little girl
Lisp'd from her cradle.—So I bent me down,
And told her how it rain'd, and rain'd, and rain'd,—
Till all the flowers were cover'd and the trees
Hid their tall heads, and where the houses stood,
And people dwelt,—a fearful deluge roll'd :—
Because the world was wicked, and refus'd
To heed the words of God. But one good man,
Who long had warn'd the sinful to repent,
Obey, and live,—taught by the voice of Heaven,
Had built an Ark, and thither with his wife
And children, turn'd for safety.—Two and two
Of beasts and birds and creeping things he took,
With food for all,—and when the tempest roar'd,
And the great fountains of the sky pour'd out
A ceaseless flood, till all beside were drown'd—
They in their quiet vessel dwelt secure—
And so the mighty waters bare them up,
And o'er the bosom of the deep they sail'd
For many days.—But then a gentle Dove
Scap'd from the casement of the Ark, and spread
Her lonely pinion o'er that boundless wave.
All, all was desolation,—chirping nest,
Nor face of man, nor living thing she saw,
For all the people of the earth were drown'd,
Because of disobedience.—

Nought she spied,
Save wide, dark waters, and a frowning sky,—
Nor found her weary foot a place of rest.—
So with a leaf of olive in her mouth,
Sole fruit of her drear voyage, which, perchance
Upon some wrecking billow floated by,
With drooping wing the peaceful Ark she sought.—
The righteous man the wandering Dove receiv'd
And to her mate restor'd, who with sad moans
Had wonder'd at her absence.—

Then I look'd
Upon the child, to see if her thought
Wearied with following mine. But her blue eye
Was a glad listener,—and the eager breath
Of pleas'd attention cut'd her parted lips.—
And so I told her how the waters dried,—
And the green branches wav'd, and the sweet buds
Came up in loveliness,—and that meek Dove
Went forth to build her nest,—while thousand birds
Awoke their songs of praise, and the fir'd Ark
Upon the breezy breast of Ararat
Repos'd—and Noah with glad spirit rear'd
An altar to his God.—

Since,—many a time,—
When to her rest, ere evening's earliest star
That little one is laid,—with earnest tone,
And pure cheek prest to mine, she fondly asks,
"The Ark and Dove."

Mothers can tell how oft,
In the heart's eloquence, the prayer goes up
From a seal'd lip :—and tenderly hath blent
With the warm teaching of the sacred tale
A voiceless wish,—that when that timid soul,
Now in the rosy mesh of infancy,
Fast bound,—shall dare the billows of the world
Like that exploring Dove, and find no rest,—
A pierce'd, a pitying, a redeeming Hand
May gently guide it to the Ark of Peace.

H.

HEART STIRRING INCIDENT.—The Baptist Register closes an interesting account of the late Anniversary of the alumni and friends of the Baptist Theological Seminary at Hamilton, by relating the following occurrence :

"The conclusion of the anniversary was rendered deeply affecting, by the following circumstance. William Brown, son of Dr. P. P. Brown, appeared before the society, and related his experience, and his conviction that God had required him to labour in Burmah.—He is now 15 years old; his exercises on the subject commenced immediately on his becoming interested in the Saviour, which is four years since, and he is now fully determined to live and die (if God will,) in Burmah. The pecuniary circumstances of his father not allowing him to give the least such an education as was necessary, he, after his son had ceased speaking, 'gave him up to God, his cause and his people;' at this moment, Deacon Jonathan Olmsted came forward in the fervor of Christian philanthropy, and declared before the people, that he adopted the lad as his son to educate, and so far as human means are concerned, prepare him for Burmah; and hoped 'hereafter to meet him, and many poor Burmans who should be converted through his instrumentality, around the throne of God.' The scene was touching beyond description; and by many, while memory retains her seat, will not be forgotten."

WHAT UNIVERSALISTS THINK OF PROFANITY.

We are informed, from a source entitled to the most implicit confidence, that a Universalist minister in New Hampshire, while preaching upon the evil habit of swearing, after having portrayed its sinfulness among those who are advanced in life, spoke of it in relation to the young, in substance as follows: "Youth are generally ignorant of the real meaning of the profane language they use, and therefore more excusable; though I think their ignorance ought not to be allowed as an excuse, after they are eighteen years old!" Comment on such a fact is unnecessary.—Chris. Soldier.

Letters received at the Office of the Religious Intelligencer during the week ending July 14, 1831.

H. Hawes, Belchertown, Mass.; L. H. Smith, Waterloo, N. Y.; Henry Pierce, Livonia, N. Y.; P. Cone, Williamstown, Mass.; J. Decherd, Winchester, Tenn.; J. B. Baldwin, Bridgeport; Owen Street, Hartford; Mason Shaw, Belchertown, Mass.; E. Kellogg, West Stockbridge, Mass.; Timothy Everett, Napoli, N. Y.; Stephen Tuttle, Elmira, N. Y.; Wm. Barker, Orrville, N. Y.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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